DOCUMENT RESUME

ED 262 724 HE 018 811

AUTHOR	Brown, Peggy Ann, Ed.
TITLE	Communicating the Value of the Humanities.
INSTITUTION	Association of American Colleges, Washington, D.C.
PUB DATE	Oct 85
NOTE	21p.
AVAILABLE FROM	Association of American Colleges, 1818 R Street, N.W., Washington, DC 20009.
PUB TYPE	Collected Works - Serials (022) -- Viewpoints (120))
JOURNAL CIT	Forum for Liberal Education; v8 n1 Oct 1985
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*College Programs; Course Descriptions; Cultural Education; Higher Education; *Humanities Instruction; *Interdisciplinary Approach; *International Education; *Values Education; *Western Civilization
IDENTIFIERS	Bethany College WV; Connecticut College; Dominican College of San Rafael CA; Georgia Institute of Technology; Johnson County Community College KS; Lincoln Land Community College IL; New York University; Saint Anselm College NH; University of Iowa; University of Judaism Lee College CA

ABSTRACT

Humanities programs at selected colleges are described, and the value of emphasizing subject matter in humanities programs is discussed in an article by Richard Ekman, "A Plea for Practical Idealism." The most effective programs encourage students to respect subject matter, engage important questions, and search for answers to the questions. The following college approaches are described: a value-centered curriculum involving seminars and faculty development, Saint Anselm College; the Western civilization program and multidisciplinary studies, Dominican College of San Rafael; promotion of interdisciplinary studies for faculty and students by the Humanities Council, New York University; and internationalizing the curriculum to integrate humanities perspectives, Johnson County Community College. Programs of additional colleges are described that concern: modern culture's roots, the origins of humanities, the impact of science on literature, the Renaissance, integrating Jewish and Western Studies, the history of Western Civilization, disciplinary views of human nature, integrative humanities approach for freshmen, promoting humanities with media sources, and the Spanish-speaking world. A 21-item annotated bibliography on resource publications is included. (SW)

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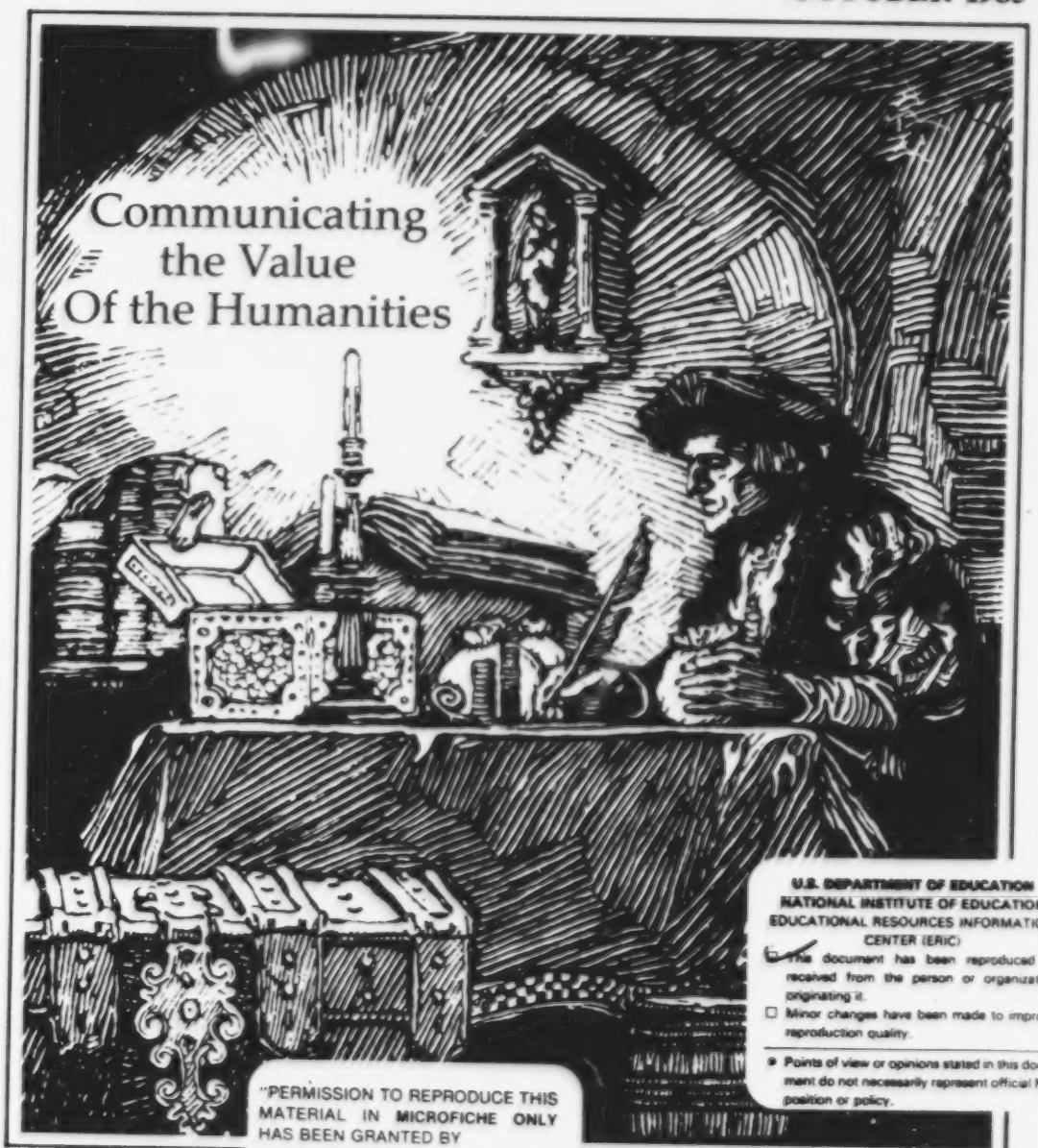
The forum FOR LIBERAL EDUCATION

VOL. 8, NO. 1 OCTOBER 1985



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Published six times during the academic year by the Association of American Colleges, *Forum* is available for $18 per academic year for persons at AAC member institutions and $24 for all others. Multiple copy rates available. ISSN 0734-9793.

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Communicating the Value of the Humanities

In the past several years, two trends have dominated humanities education at the undergraduate level. One has been an emphasis on humanities as valuable preparation for careers in business and other high-power fields. The Association of American Colleges has been active in this area, sponsoring national and regional conferences with the National Endowment for the Humanities and preparing a publication series on liberal education and careers. We have been joined by a number of top level executives who attest to how their humanities course work has helped them deal with long-range, as well as day-to-day, business concerns.

The second trend has been a return to requirements emphasizing the more traditional subject matter of the humanities, often considered the heart of a strong liberal education. As colleges and universities reinstate the core and general education requirements, they look to the traditions that have shaped our past and present leaders. This issue of *Forum* is interested in this second trend. At its best, as detailed by Richard Ekman in the following essay, this emphasis on subject matter can provide both an understanding of the vast knowledge that came before us and liberate students to explore unknown territories.

The programs described here demonstrate that the humanities are alive and connected to what students need and want to know. They examine the great texts of our past and the questions that have always concerned us but they also explore new themes inherent in life in the twentieth century and consider the contributions of the nonwestern world. *P.A.B.*

A Plea for Practical Idealism

by
Richard Ekman
Director, Division of Research Programs
National Endowment for the Humanities

In an essay of this sort, the author is usually expected to work through each of the commonly-encountered arguments for the value of the humanities, dismissing some and embracing others. That exercise can be bypassed altogether, however, if instead the value of the humanities is derived from the actual experiences of successful undergraduate programs. By eliminating the grandiose rhetoric of these arguments, as well as the crude marketing and cost-benefit approaches that inevitably emerge from them, we can find—as many of the programs described in this issue of *Forum* have found—that the point of departure for successful programs is frequently their leaders' assumption that the curriculum is an intellectual force

in itself that shapes students' minds and attitudes. Thus it is almost as if the content of education could be disembodied from the other aspects of the educational process. Examples of this type of program often have the working premise that because subject matter is important, students' mastery of the subject matter has an almost absolute importance in the judgment of the instructor. The most effective programs in the humanities are usually those in which students are asked to read large amounts of original text material, often reading whole works rather than excerpts, and are also asked to write frequent interpretive essays, insuring that the learning process is not passive.

There are a number of reasons why unrelenting respect for subject matter appears to be the essential characteristic of so many good programs in the humanities. First, the subject matter can appear to have bearing on one or more cosmic issues, the sorts of issues that Crane Brinton used to call the Big Questions. Second, a teacher's concern with the accuracy of the subject matter conveys to students the desirability of knowing things that are true. When students are overly deferential towards authority that is based on expertise and are impatient with their teachers' preoccupation with methodology, it is usually because they want reliable answers, not because they deny that methodological questions can illumine fundamental principles. Third, colleges that capitalize upon their distinctive strengths in humanities faculty or in curriculum frequently succeed as well in impressing students that their efforts to answer the Big Questions link them to a grand tradition.

The sense of being connected to a grand tradition of learning appeals to students for other reasons as well. Students who understand how hard it is to verify a fact, to know something with any degree of confidence, to assemble facts, and thus to make generalizations which become the facts for yet another level of generalization, cannot help but be impressed by the monumentality of the accomplishments of those who have built the humanities tradition. Truly inspirational is the groundbreaking work, for example, of Joseph Needham who devoted a lifetime to writing the history of Chinese science, a subject of great importance that was virtually unknown in the West before Needham's work.

But the problems of being linked to a tradition, described aptly in John William Ward's insightful introduction to the 1985 report of the American Council of Learned Societies, are overwhelming: in almost every humanities discipline there is increased concern with the meaning, limits, definition, and authority of the discipline, resulting in considerable momentum towards greater amounts of interdisciplinary work. It is a truism that in order to do interdisciplinary work one must be grounded in one or more disciplines. When teachers of the humanities, already grounded in one discipline, appear preoccupied with the very definition of their field, it is not surprising that students are sometimes befuddled when they try to grasp the rudiments of one discipline while being asked to join their teachers in more difficult interdisciplinary intellectual exercises. For many students, the resulting impression is that the humanities lack internal coherence and intellectual axioms of methods of their own.

Moreover, some may object that to expect twentieth century students to admire the Dickensian virtue of keeping one's nose to the grindstone is both unrealistic and undesirable. Far preferable, claim these critics, and far truer to the humanities, are virtuoso demonstrations of scholarly accomplishment that exemplify the ways in which the humanities give insight, vision, and perspective. The appeal of this psychology for teaching adolescents is evident, but so is a failure to heed the lessons of recent changes in the neighboring field of arts education. As the visual arts began, in the late nineteenth century, to shift away from literal rendition in composition, so did the schools and colleges that trained visual artists begin to deemphasize training in the basics and instead encourage earlier efforts at creative expression. Although the results for all of us who are consumers of the arts have been delightful, the results for arts education programs have been less satisfactory. Only in the last few years has there been a call to restore arts education to its former health by insisting upon greater emphasis on training visual artists in art history, aesthetics, and such basic skills as drawing.

Scientists have always had the advantage over humanists that their subject is genuinely sequential and cumulative. Those in the humanities can learn from Jerome Bruner's argument in *The Process of Education* that the best teaching proceeds as if the subject being taught has an internal structure that is both cumulative and sequential. Historians, for example, oblivious to Bruner's ideas on pedagogy, have become fearful that their students view history as the study of dull facts, names, and dates, and have responded by emphasizing historiography instead. Meanwhile, foreign language teachers have discovered that when students are so immersed that they are conscious of the rapidity of their own progress, they are less likely to become discouraged. Attrition in foreign languages occurs most often in courses that make acquisition of language occur so slowly that a student feels that he or she is making no progress at all. Historians could attempt, by analogy, to spend the first week of the term, for example, on an outline, a timeline, or even an intensive effort in memorization of names and dates, then—assuming that the teacher holds his or her audience through that brief, but boring period—use the remainder of the term all the more effectively on questions of interpretation.

Successful programs also hold up well when judged by standards that are not internal to academic life. The statement issued by the presidents of Bard, Bradford, Alverno, Scripps, and Birmingham-Southern Colleges, *Opportunity for Excellence: The Lessons Learned by Five Colleges*, makes the twin practical points—undeniable by those who look at finances and marketing—that colleges can prosper by embracing the liberal arts and that all kinds of colleges can thrive with this emphasis. A parallel case can be based on the experiences of those Catholic colleges and universities that have recently made efforts to reform their general education programs. One of the goals typically included is the improvement of the institution's impact on students' character and morality, a goal that has more often led these institutions to focus on changes in humanities courses other than mandatory religion courses. Still another cogent and practical argument for the humanities—this one for the usefulness of

the study of history—is contained in Abraham Ascher's "The Study of History and the Question of Human Values" in the Winter 1984-85 *Community College Humanities Review*. Ascher suggests that the study of history affects an individual's civic participation for the better, even though it does not impart a specific set of values.

We must admit the inconvenient truth that the humanities suffer from a tension between two tendencies. Pulling from one side is the role of a teacher of the humanities to transmit a body of material that has been judged to be worthwhile, often evolving in unintended ways, but remaining largely constant. The choice of certain books, ideas, and subjects for a course syllabus, after all, is an act of selection that is predicated on the teacher's judgment that some things are more important than many others that might be taught. Pulling from the other side is the hope of most teachers of the humanities that students will engage the material actively. At best, students of the humanities find new knowledge liberating because it introduces new ideas, enables the probing and savoring of inconsistencies and ambiguities, and stimulates the imagination and intuition. Put succinctly, the tension is between the essentially conservative impulse of teaching the humanities and the largely liberalizing effects of learning them.

A cogent case for the value of the humanities emphasizes their unity. The most effective programs are those in which teachers encourage students to respect subject matter, to engage important questions, and to search for answers to those questions. Successful programs cope with the current dilemmas about the nature of the humanistic disciplines themselves, while retaining simple principles of pedagogy, such as that people learn best when they learn sequentially and cumulatively. Successful programs affirm the view that teaching and research are not activities in conflict, in defiance of some recent and well-publicized claims to the contrary. Leaders of successful programs, in short, understand the perspective of marketing, but never diminish the integrity or quality of that which is being marketed.

Saint Anselm College

Values-Oriented Education For the Twenty-First Century

Saint Anselm College continues its offering of a "value-centered education" in the Benedictine tradition through its required humanities program, Portraits of Human Greatness. By highlighting basic moral and ethical questions in its focus on historical periods and figures representing "human greatness," the program is designed to prepare students for the problems they likely will face in the twenty-first century.

The development of St. Anselm's current humanities program goes back to a 1968 self-evaluation. By 1972, administrators had handed down a "strong" mandate . . . to maintain the liberal arts identity of the college and its offering of a value-centered education," according to Dean Peter J. Guerin. With the aid of planning and development grants from the National Endowment for the Humanities, faculty members constructed four humanities courses based on selected "portraits of human greatness." The class of 1981 was the first to participate in the two-year program, which features weekly lectures and small-group seminars, presentations of artistic material, and occasional films.

Humanities Program Director Andrew Thornton maintains that the content of traditional offerings in English, Western civilization, and introductory philosophy and theology had tended to wander away from each other. "There was no sense of a uniting thread between them," he says. Thus, beginning in 1978, Portraits of Human Greatness became a freshman-sophomore requirement.

During their freshman year, students enroll in Humanities I in the first semester and Humanities II in the second. Together the two courses consist of nine units of general historical "modes" which typify "human greatness," and range from the ancient world to the Middle Ages. According to a program description, students learn to question the reasons "for attributing or for denying the term 'greatness' to the various ways in which the individual can live his or her life." The 1985-86 academic year units include: the warrior, the prophet, the philosopher, the lawgiver, the disciple, the knight, the townsman, and the medieval scholar, as well as a short unit on Dante's *The Divine Comedy*, which is designed to initiate debate on questions concerning God and man.

Students learn to question the reasons "for attributing or for denying the term 'greatness' to the various ways in which the individual can live his or her life."

"We try to get at least three, or if possible, four major disciplines representing a unit," Thornton says. The townsman unit introduces the historical perspective with the question of how towns developed. The next lecture provides a sociological discussion of town life. The religious context of the high Middle Ages is viewed through St. Francis of Assisi's reactions toward the mercantile economy of the period. Lastly, the literature and culture of the period is introduced, mainly through the works of Chaucer.

After acquiring a foundation in the general roles in which "greatness" manifested itself through the Middle Ages, sophomores study the Renaissance up to the present in Humanities III and IV. These courses are broken down into 12 units which center on the life and times of particular individuals who are considered to be models of "human greatness."

Since the development of the program, some figures have been dropped from the sophomore sequence and others added mainly due to the changing interests of fac-

ulty participants. In the 1985-86 academic year, students are studying Michelangelo, Martin Luther, Queen Elizabeth I, Cervantes, Pascal, Thomas Jefferson, Beethoven, Darwin, Lenin, Ghandi, Sartre, and Pope John XXIII.

In past years, a unit on Darwin has focused on the historical context of his work in genetics as a product of the Victorian era, as well as its implications for the future of science, and the relation of his theory of evolution to the Bible's version of creation. Required readings in this unit include excerpts from Genesis, *On the Origin of Species*, and *The Voyage of the Beagle*.

Each of the humanities program courses consists of large- and small-group discussions. Freshmen and sophomores meet twice a week with their respective classes for lectures delivered by faculty members from varying disciplines. These serve as an introduction to the readings discussed in the twice-weekly seminars, either by placing them in the proper historical or cultural context, or by concentrating on various questions students should consider in the course of reading.

The Seminar as a Disciplined Conversation

The seminars, considered to be the "heart" of the Portraits program, take place on the day following the lectures. A professor facilitates the discussion of a group of approximately 20 students so that particular questions arising from the readings are addressed. For the most part, this format provides a vehicle for the students to conduct a "disciplined conversation" among themselves, providing they have read the material beforehand, says Thornton.

A humanities calendar, which lists the schedule of each week's lectures, seminars, and films, is provided to all freshmen and sophomores. Along with this, a "Humanities Reader" is distributed; this contains readings which are unavailable in print, and for which the college has obtained copyright permission to reproduce, such as Plutarch's *Life of Alexander* in the warrior unit and Aaron Copeland's *What to Listen for in Music* in the Beethoven unit. Selected paperbacks comprise the program's other readings.

Since the program evolved, a review session has regularly been scheduled between the program director and student representatives who focus on any criticisms they might have of specific lectures and units. This measure was built into the program as a means for quality control. Says Thornton, "We never really stop criticizing, readjusting, and even shifting the program."

Through exposure to this program, Thornton feels that students realize that "various kinds of knowledge do not exist in isolation from one another." Additionally, the program provides references which students can follow up on at a later time.

Faculty Development as an Extension of "Portraits"

Each year several faculty participants come together for a four-day summer seminar designed to provide scholarly development in areas related to the humanities program and "to continue the liberalization of their minds," says Thornton. Faculty members in the natural sciences, nursing, foreign languages, and business and economics are invited to participate in a separate program. Six faculty members from these disciplines take part in an ongoing year-long seminar, the content of which is similar to that of the Portraits program. "By this," says Thornton, "we hope to make the other faculty members not only aware of the program, but favorable to it" as well.

Although there is no upper division humanities requirement, Saint Anselm offers several courses in comparative cultures which continue the notion of the interrelatedness of knowledge, Thornton says. Those offered in the past have included Paris and New York in the Twenties and Thirties, The Graeco-Roman World and the U.S., The United States and the U.S.S.R., and Freedom and Public Order: A Comparative Analysis. These courses do not continue the freshman-sophomore theme of "human greatness," but, according to the college catalog, "present the student with a problematic rather than a descriptive mode of learning and investigating the history of man." —*L.M.N.*

For more information, contact Brother Andrew Thornton, O.S.B., Director, Humanities Program, Saint Anselm College, Manchester, NH 03102. 603/669-1030, ext. 209.

Dominican College of San Rafael

Humanities Enrich Undergraduate Curriculum

Humanities have long played a central role in the curriculum at Dominican College, a coeducational liberal arts college which celebrated its centennial in 1980. Humanities Program Director Barbara Green traces this orientation to the college's earliest instructors, Dominican Sisters whose own broad education was reflected in the course work. The current general education requirements continue this tradition, with 30 out of 44 credits devoted to an integrated humanities program.

As a result of the general education program's redesign in 1982, most students complete two year-long courses on Western civilization and a colloquium which brings together four or more courses in its examination of a central issue or problem. The Western civilization courses cover history and culture before the seventeenth century while colloquia focus on more recent concerns. Other general education requirements include an orientation to liberal learning and courses in science, religious studies, and ethics.

Students begin with the two Western civilization courses, Classics of Western Literature and History, Art History, and History of Philosophy. Taken concurrently, the courses allow students to reflect on the various aspects of the different ages at the same time. Their purpose, according to a program brochure, is to explore how "people over the centuries have tried to make sense of the world."

The literature course explores this theme in readings ranging from Biblical selections to the plays of Sophocles and Shakespeare. Says Green, "We want them to grapple with the human questions that shape the classics and recognize that these are not dusty museum pieces but part of the human story." Taught in sections of 15 to 20 students, the course also emphasizes writing and research. Instructors follow the same syllabus, introducing the various stages of preparing a research paper during the course of the year.

Multidisciplinary Course Emphasizes Great Works

History, Art History, and History of Philosophy is team-taught by a faculty member from each of the topic areas. Students attend weekly lectures by the primary instructors as well as guest speakers from other departments. Involving a large group of faculty members as lecturers helps the campus community view the humanities program as a collegial effort, says Green. She emphasizes that the primary instructors do not treat the course as an introductory survey for potential majors in their disciplines. Instead, they offer an interdisciplinary view of human concerns over time, using materials from all three fields in the small group discussions that supplement the lectures.

The Western civilization program demonstrates that the disciplines are "not air-tight categories," says Green. She credits the courses with providing an understanding of Western heritage that students find valuable in their other courses.

Students complete a colloquium, the second half of the humanities requirement, in their sophomore or junior years. In selecting each year's three or four options, Green combines her own ideas with faculty suggestions, designing colloquia that build on the Western civilization courses in their examination of more recent topics.

Colloquia usually consist of four, three-credit courses, two taken each semester. For example, students studied seventeenth and eighteenth century Europe from the perspectives of history, music, art history, and philosophy in the 1984-85 colloquium on The Enlightenment: Anatomy of an Age. Faculty members use different methods to integrate each colloquium's courses. In workshops held before each academic year, they compare syllabi and plan common reading and writing assignments. Because the classes are scheduled back-to-back, instructors will sometimes team-teach one session during the time allotted for the two courses.

Other colloquia experiment with different course combinations. The 1985-86 colloquium on the Pacific Basin: Human Consequences of Modernization includes six courses. Three, three-credit courses examine the sociology of modernization, politics and modernization in China, and the history of modernization in the Pacific Basin. Students also complete one-credit courses on Pacific Basin cultures and the area's ecology. In a one-credit simulation they play the roles of Burmese villagers devising an agricultural plan that must qualify for a World Bank loan and satisfy their own needs. A 1986-87 colloquium celebrating the U.S. constitution's bicentennial will feature eight to ten courses; several will focus on individuals, such as Abraham Lincoln, Martin Luther King, and Woodrow Wilson, and explore the relationship between their work and the constitution.

The colloquia often include science and social science courses, in addition to humanities offerings. The Pacific Basin colloquium includes a biology course, and one course in the 1985-86 colloquium on twentieth century conceptions of the world looks at the brain, DNA, and Einstein's theory of relativity. Green emphasizes that the science courses do not involve laboratory or quantitative work but cover the subjects in a broader, more humanistic fashion. She admits that science instructors sometimes find it difficult to discuss sophisticated concepts with a lay audience but appreciate the importance of studying the social implications of their fields.

Colloquia Benefit Students and Faculty

The colloquia help students develop a more sophisticated understanding of subtlety and ambiguity, according to Green. "By focusing on a specific problem from four points of view," she says, "they begin to realize the complexity of different issues and that not everything has answers."

Undergraduates who enjoy the colloquium learning experience often pursue a humanities degree, a multidisciplinary major that requires two additional colloquia, as well as junior and senior independent projects. Green has discovered that older students especially appreciate the crossdisciplinary perspectives and the obvious connections between their courses. A few students each year choose this major.

Faculty also value the colloquium model, appreciating the opportunities it offers to try out new courses and work with instructors from other disciplines. The humanities program itself has brought a new vitality to the campus, reports Green.

In the future, Green plans to introduce the connection between humanities study and career preparation. For now, she is pleased that the humanities program is enriching students' lives. "I try to stress their responsibilities as citizens of the world," she says. "The humanities are sources of wisdom and they need at least to be familiar with them." —*P.A.B.*

For more information, contact Barbara Green, Humanities Program Director, Dominican College of San Rafael, 1520 Grand Avenue, San Rafael, CA 94901. 415/457-4440.

New York University
Revitalizing the Humanities

In response to humanists' growing sense of isolation during the 1970s, New York University established the Humanities Council in 1976 to revitalize the humanities on campus and demonstrate their importance beyond the academic community. Originally funded, and recently endowed, by the Andrew W. Mellon Foundation, the council combines activities for NYU faculty members and students with public lectures and programs for colleagues from other institutions. Efforts

range from an undergraduate course on religion and politics in America to a continuing dialogue between humanists and scientists on the latest advances in their fields.

The council reemphasizes the humanities' central role in the intellectual life of the university, says Director Leslie Berlowitz, who is also the associate vice president for academic affairs. She argues that despite the strengths of individual departments, connections between humanists from different disciplines and between humanists and their peers from across campus are necessary for humanities to serve as the fabric of the broader community. Thus council programs are naturally interdisciplinary, encouraging discourse and experimentation outside traditional academic boundaries.

Approximately 35 faculty members serve as the council. Appointed by the chancellor, they are selected for their interest and experience in activities related to those of the council and representation of different academic areas, including the professional schools. Members form the committees that review proposals under the council's project areas.

Berlowitz estimates that nearly 80 percent of NYU's humanities faculty, and a high percentage of other faculty members, have actively participated in council activities or attended programs developed with its aid. The cross-disciplinary connections have generated new courses, programs, and research projects, and identified contacts for students and professors.

Interdisciplinary Studies for Faculty and Students

Interschool faculty colloquia are among the activities designed to facilitate cross-disciplinary connections. Each year the council funds approximately 15 new or continuing colloquia focusing on such topics as the avant-garde, the history of science and medicine, and nuclear war and its prevention. Guidelines stipulate that colloquia cannot be intended for a single disciplinary group and must center on themes that can be explored from different perspectives.

Colloquia meet at least once a month and range in size from 15 to 40 members. Working sessions open to any faculty members, they may include guest speakers or discussion of papers and ongoing research. Berlowitz reports that some colloquia—such as the avant-garde group—consist of experts in the field, while others—including the colloquium on ethics and moral values—bring together instructors with personal, as well as professional, interest in the topic.

Interdisciplinary topics also form the foci of the council's humanities seminars for visiting scholars. Humanists from colleges and universities in the region participate in weekly seminars and have access to NYU research facilities. Current seminars include Islam: Religion, Culture, and World Force and Rethinking the Gift in Cross-Cultural Perspective: The Anthropology of Exchange.

Similarly, graduate students can temporarily escape the disciplinary confines of their studies in an interdisciplinary forum for outstanding students. The council selects students who not only excel in their own disciplines but have interests in other fields. Drawn from all NYU departments and schools, the 20 students plan a variety of seminars and social activities. Seminars include opportunities to present their own research and hear from scholars oncampus and off who interest them.

Graduate students can also explore other disciplines in courses designed for more than one major. "The goal of these courses is not to make people experts in two fields," says Berlowitz, "but to demonstrate how the tools of another field may be very valuable." Anthropology for Historians, for example, examines the applicability of anthropological theories and techniques to historical research.

The council also funds interdisciplinary courses for undergraduates. Such offerings as Art in Time of Social Crisis and A Cultural History of Computers, Robots, and Artificial Intelligence demonstrates how "knowledge cannot be divided arbitrarily into departments" and "whet students' appetite for new fields," says Berlowitz.

Council Outreach Promotes Humanities

Humanists are reaching out to their professional school colleagues with a variety of courses and programs. Business school instructors and students study foreign cultures, while their health center colleagues meet for weekly discussions on such topics as the arts of Buddhism and New York City architecture. First-year dental students select electives from a list including The American Playwright, Romantic Orchestral Music, and Ethics and Ethical Problems in Health Care.

Connections between humanists from different disciplines and between humanists and their peers from across campus are necessary for humanities to serve as the fabric of the broader community.

Such offerings reflect the belief by NYU faculty members that humanities study need not be applied to be of value to people in other fields, says Berlowitz. "Humanities offers new perspectives at every level of one's development," she says, conceding that most dental students opt for the ethics course. Rejecting such courses as Art History for Dentists, Berlowitz praises a recent course on the Beauty of the Human Face, which examined portraits from the Renaissance to the present in its study of how changing social values affected the concept of beauty. "Such scholarship is valuable for humanists as well as for doctors who deal with their patients' self-esteem," she says.

In addition to campus activities—including lectures and visits by distinguished scholars—the council coordinates programs with other institutions. The Faculty Resources Network offers opportunities for faculty members from ten public and private colleges and universities in New York, New Jersey, and Connecticut to use NYU's resources. Each semester two or three network school professors become scholars-in-residence at NYU, con-

ducting research and attending interschool colloquia. Up to fifteen instructors from each network school participate in these activities as commuters. In an exchange program with Rockefeller University, NYU humanists travel to that campus to present noon lectures on their interests and research while Rockefeller scientists discuss their work at NYU.

Two elements have made council efforts to revitalize the humanities especially successful, according to Berlowitz. The chancellor and president's commitment to the council has given its program high visibility and generated renewed campus interest in the humanities. Additionally, the council's ability to provide small grants for experimental projects has ensured that faculty members are not pressured to design projects that can generate large external grants but can work on activities that truly interest them and benefit the campus. "This approach provides a little momentum for many people," says Berlowitz, who reports that council funding has served as seed money for more comprehensive efforts. "It also produces a dynamic center for the humanities on campus."

—*P.A.B.*

For more information, contact Leslie Berlowitz, Associate Vice President for Academic Affairs, New York University, Elmer Holmes Bobst Library, Room 1104, 70 Washington Square South, New York, NY 10012. 212/598-2807.

Johnson County Community College

Internationalizing the Curriculum Integrates Humanities Perspectives

Recognizing their curriculum's Western bias, Johnson County Community College faculty members began in the late 1970s to add cross-cultural perspectives to a variety of courses. The goal, according to International Education Coordinator Carolyn Kadel, "was to reach as many students as possible rather than to set up special interest courses which could be avoided." Because many global themes naturally draw from the humanities, efforts to internationalize the curriculum have proven effective in introducing the value of these disciplines. Says Kadel, "Students begin to see the humanities as part of their active lives and not something distinct and separate from what they are doing academically or professionally."

Although individual instructors had long included cross-cultural perspectives in their courses, the first organized push to internationalize the curriculum came with a 1980-82 grant from the U.S. Office of Education. Kadel credits the grant with providing the impetus for the continuing campus commitment to international experiences for all students and staff. Current activities focus on curriculum development, travel-for-credit, and staff exchanges with faculty members from other countries.

The grant funded faculty development in international studies and resulted in 12 new courses and 21 teaching modules. The original intention was for instructors to create modules on international topics which could be used in existing courses. This proved less than successful, according to Kadel, who reports that the modules are primarily used by their designers, although their suggested readings, bibliographies, and teaching strategies are available for interested instructors.

Courses Explore Past and Present

Courses created and revised during and since the grant emphasize both contemporary international themes and the traditions and historic aspects of Western and non-western cultures. Kadel estimates that approximately 40 percent of the humanities and social science offerings touch on international concerns, with similar emphases scattered among the science and career courses. Most deal with these issues from more than one country's perspectives. For example, Social Problems compares the United States situation with sexism in China, racism in South Africa, and violence in England. Eastern Civilization focuses on Indian, Chinese, and Japanese writings from antiquity to the present in its consideration of Asian traditions.

"Students begin to see the humanities as part of their active lives and not something distinct and separate from what they are doing academically or professionally."

Modules include Political Socialization: China's Youth, The Industrial Revolution in Britain and the U.S.A., and Diet: Economics, Politics, Ecology and Custom. The former explores the concept of political socialization in China through its study of children's literature, the Young Pioneers, and the teaching of "socialist morality" in the schools. The Industrial Revolution module uses a videotape on Jane Addams and primary sources on the social and economic impact of industrialization. Such questions as "what are the economics and politics of world hunger?" and "what is the role of custom in the selection of foodstuffs?" are answered in readings gathered for the module on diet.

Kadel views the internationalizing efforts as an appropriate means for introducing the humanities into the tightly-scheduled career programs. A module designed for law enforcement courses examines how economic, social, intellectual, and political changes during the Enlightenment affected the concept of due process. An introductory business course looks at special problems in cross-cultural business dealings and accounting, finance, and marketing in the international environment. Dental hygiene students compare the role and training of the

United States dental hygienist with his or her counterpart in New Zealand, Southeast Asia, and Latin America in a self-instructional module.

Travel-for-credit courses also give students a more realistic and educated awareness of other cultures, says Kadel. Taking into consideration the community college student's schedule and responsibilities, the courses involve approximately two weeks in foreign countries rather than long-term study abroad. Conducted during spring and winter breaks and the summer session, the courses feature predeparture seminars and on-site presentations, the latter often given by local experts. Instructors travel with the classes, which range in size from ten to twenty-five students. Assignments include research papers, travel journals, and class presentations.

Classes have traveled to London, the Yucatan Peninsula, France, and Greece. In Comparative Cultures: Life in Two Nations, students compare United States languages, values, and institutions with those in England. Students in Business in Japan visit Japanese factories, banks, and businesses and learn about production theories and international trade issues.

Building Faculty Expertise

Kadel attributes the success of these various activities to the support and enthusiasm of the faculty members. Early faculty development activities included informal brown bag lunches devoted to instructors' international experiences and expertise. Staff development days featured lectures, films, and discussions on international issues.

In recent years the emphasis has switched to bringing international experts and scholars from abroad to campus. Visitors have included instructors from England, Canada, and the college's sister schools in Taiwan. During the 1985-86 academic year, an instructor from Kenya is serving as an on-campus consultant and instructor. His activities range from teaching two sociology courses and spending time with classes in philosophy, international relations, composition, and anthropology to codirecting an African drama and presenting faculty workshops on African literature and politics.

"Although the college has made significant progress in developing the cross-cultural expertise of its staff, significant gaps remained," says Kadel. "No shortcoming was more glaring than the lack of attention to the nations and peoples of Africa." From past experience, she has learned that scholars from abroad become catalysts for interest in a particular area. "We have a good ripple effect from just the presence of one person," she says, noting that her goal is to bring people from many different geographical areas and cultures to campus to help with course development and modification.

Because students often come from the same locale, provincialism is sometimes an issue at community colleges, reports Kadel. Internationalizing the curriculum, she says, can expand students' sensitivity and understanding of the larger world and demonstrate how this often humanities-based knowledge is part of their everyday life and role as educated citizens. —*P.A.B.*

For more information, contact Carolyn Kadel, Coordinator, International Education, Johnson County Community College, 12345 College at Quivira, Overland Parks, KS 66210-1299. 913/469-8500.

ADDITIONAL PROGRAMS

Bethany College

Exploring Modern Culture's Roots

In an effort to provide all students with an understanding of Western civilization's historic and cultural traditions, Bethany College has introduced a freshman requirement that traces four themes from the Renaissance to today. Origins of Modern Western Thought examines primary texts grouped under the headings individualism and collectivism, why the modern arts don't make sense, Darwin and creationism, and secularism, relativism, and the loss of God. Developed with funding from the National Endowment for the Humanities, the course combines lectures and small group discussions and was first offered in spring 1984.

The four themes grew out of the course designers' goal of examining ideas that have been influential in Western culture's development, and decisions on the specific primary sources they wanted to include. In addition, they were interested in examining themes that dealt with questions in the broad areas of the arts, the sciences, social and political ideas, and religious philosophical meaning. By providing this "foundational" course, the Bethany faculty can now assume that students have had certain common experiences which can underlie the rest of their college courses, says William Daniel Cobb, vice president and dean of the faculty.

Origins is the second part of a freshman program that helps ease the transition from high school to college studies, according to Cobb. During their first semester freshmen choose a seminar from such interdisciplinary offerings as Sociology of Sports, Christian Worship, and Fiction for Stage and Television. Focusing on writing and study skills, the 12- to 20-student seminars are taught by faculty members from across the disciplines, who also serve as students' advisers. To the extent faculty and student schedules allow, the first semester seminar classes form the weekly discussion groups for the second semester Origins.

In addition to the small group sessions, Origins students and discussion leaders attend three lectures each week. The heads of the English and religious studies departments present the lectures, providing the historical context for the readings and interpreting the primary texts. Cobb identifies the two instructors as the most popular and effective lecturers on campus, an important consideration in introducing the lecture mode to freshmen, he says. (A secondary goal of the freshman program is to ensure that students have experience in both small seminar and large lecture classes and with interdisciplinary topics as well as more traditional considerations of Western culture.)

Thematic Discussions of Primary Texts

Origins begins with the section on individualism and collectivism. Readings range from Hobbes' *The Leviathan* and Locke's *Two Treatises on Government* to Lenin's *State and Revolution* and Stalin's *Dialectical Materialism*. Lectures cover modern political

thought, including laissez-faire interests, utilitarian liberalism, utopian socialism, and Marxism. Discussion sessions focus on the intellectual roots of the Declaration of Independence. Students view the film *Adam Smith's "Wealth of Nations."*

Origins' other sections follow a similar arrangement: background lectures on the theme, primary readings drawn from the seventeenth through the twentieth centuries, related films, and discussions of the theme and readings. Continuing the first semester's emphasis on writing, students prepare essays corresponding to each theme. Discussion leaders attend a workshop on the teaching of writing to ensure consistency in approach and grading.

Student reaction to Origins has been mixed, according to Cobb, who traces some of the negative response to its status as a required course. In addition, instructors were surprised to discover the first year that approximately 15 to 20 percent of the freshmen had no previous experience with the subject or materials and showed an animosity toward the course. Instructors greatly reduced the negative response during the course's second offering by dividing the lecture sections into two groups of approximately 120 students each instead of having all freshmen attend the lectures together.

In combination with Bethany's general education requirements, Origins provides an understanding of liberal learning while maintaining the freedom and innovation missing from more rigid curricula, says Cobb. In the general education program, called Perspectives, students choose courses that provide historical, global, religious, aesthetic, scientific, quantitative, social, and personal views of the world.

A future plan is the development of two complementary Origins courses that will be required of all students majoring in humanities disciplines and can be applied to Perspectives requirements. Cobb speculates that the courses may be offered in fall 1986. One will focus on antiquity through early Christianity, while the other will cover the Medieval through the Renaissance periods. The courses will follow the same four broad areas as the freshman Origins but will also examine the more general theme of character and ideals through the ages. —*P.A.B.*

For more information, contact William Daniel Cobb, Vice President and Dean of the Faculty, Bethany College, Bethany, WV 26032. 304-829-7311.

Connecticut College

The Origins of the Humanities

Designing a humanities curriculum for the eighties was the culminating project in a Connecticut College course on the *studia humanitatis* tradition. Offered during spring 1983 and 1984, The Birth of the Humanities in Renaissance Italy examined the writings of Petrarch—often called the father of humanities—and followed his influence into eighteenth and nineteenth century Britain and America. The junior/senior course was taught by Robert E. Proctor, associate professor of Italian, who invited colleagues from the departments of art history, religious studies, government, and classics to present their disciplines' perspectives on the humanities theme.

Approximately 35 students enrolled in the course during the two semesters it was offered. Although it is not being taught during fall 1985, it may be offered again. The course is part of the college's Italian studies program, a cross-disciplinary major that combines history, philosophy, art history, music, and the classics. Readings for The Birth of the Humanities were in English, although other Italian studies courses encourage students to read Italian texts.

The course grew out of a 1980-81 faculty seminar on the origins of the humanities. Funded by the National Endowment for the Humanities, the seminar brought together eight instructors for close readings of Petrarch and Leonardo Bruni, among others. Participants wrote papers which served, in some cases, as the basis for presentations in Proctor's course. For example, Nancy Rash, a professor of art history, compared the rediscovery of the classics to the revival of classical style in art—a theme she later covered in her lectures on classicism in art and architecture.

Proctor did not follow a strict chronological order in the course. Students began with a letter written by Bruni, a fifteenth century disciple of Petrarch, which defines what *studia humanitatis* had become in practice. Letters and other pieces by Petrarch, whom Proctor notes had pursued "an intensely personal search for the meaning and purpose of human life," comprised the readings for the next and largest section of the course. Students then reviewed Ancient Roman culture and the writings that Petrarch had studied and reinterpreted. The final lectures were devoted to the classical education of eighteenth and nineteenth century Britain and America.

Students Evaluate their Education

The course forced students to reflect on their own education and how it was preparing them for the future, according to guest lecturer Rash, who sat in on the course during its initial offering. Outside of class they met in small groups to discuss and debate the readings and lectures. To curtail the natural tendency of group members to slip into predictable roles, Proctor formed new groups toward the end of the semester. These groups developed their vision of the ideal humanities curriculum for today. Rash describes the student-designed curricula as "very demanding and rigorous." The students placed great emphasis on the importance of history and languages and the discussion of philosophical and ethical questions. "Some even wanted people to study Latin so that they could read original texts," says Rash, noting that the groups also stressed the necessity of understanding the sciences in the twentieth century.

Students rated the course as "one of the most valuable they had taken," according to Rash. Many were seniors who appreciated the sense of cohesion it gave to their four years but also felt somewhat "wishful" about what they might have studied had they taken the course earlier. Rash reports that the opportunity to hear differing views on the goals of education and the origins of the humanities was stimulating for both students and faculty. —*P.A.B.*

For more information, contact Robert E. Proctor, Associate Professor of Italian, Connecticut College, New London, CT 06320. 203-447-1911.

Georgia Institute of Technology

The Impact of Science on Literature

Georgia Institute of Technology is introducing its predominantly science and engineering student body to the similarities of problem solving in the humanities and sciences through an English program in literature and science. As an alternative to fulfilling the 18-hour humanities requirement with five unrelated courses, Literature and Science offers students a five-course integrated option that examines C. P. Snow's "two cultures" concept. Students receive a certificate upon completion of the program's five classes.

The Literature and Science option represents the latest of four

new English programs that also include American Literature, Drama and Film, and Humane Studies, these options have replaced the primarily unrelated courses which were previously the norm. Prior to their introduction, students "avoided the reading and writing demands of literature courses" by taking courses outside the English department which satisfied the humanities requirement, according to a program description.

Taught by four English department instructors beginning in the 1984-85 academic year, the Literature and Science introductory course and upper-level courses feature a rigorous reading schedule, which includes literary and philosophical and historical science works. Although the upper-level courses had been offered previously as English literature classes, the incorporation of science readings is a recent innovation. The courses center on the readings and related discussions, and are limited to 25 students. A total of 75 have registered for three sections of the introductory course for the fall 1985 quarter.

A symposium featuring the three consultants of this National Endowment for the Humanities-funded program will be held at Georgia Tech in February 1986. Its purpose is to disseminate information on the program activities to faculty members and graduate students from the nine liberal arts colleges in the Atlanta area, as well as to those in other departments on campus.

Challenging Traditional Conceptions

Beginning with the introductory course, students confront the similarities and differences in "structures and procedures of understanding" in the natural sciences and the humanities, states a course description. According to English Professor James D. Young, "We want to challenge some of the traditional conceptions our students have about literature on the one hand and science on the other. Students have been trained to accept the split between the humanities and sciences, and we would like them to examine those assumptions." One goal of the course, says Young, is to have students realize that science, like the humanities, is not necessarily objective and that it is subject to "personal distortion."

The introductory course includes three units covering paradigms, presuppositions, and conventions in understanding; the changing representation of nature; and pluralism and the dilemmas of relativism. Students read such works as James Joyce's *A Portrait of the Artist as a Young Man*, Kuhn's *The Structure of Scientific Revolutions*, E. H. Gombrich's *Art and Illusion*, and Conrad's *Heart of Darkness*. They also study selected eighteenth century nature poetry and the poetry of William Wordsworth, Ezra Pound, and T.S. Eliot.

Students choosing to complete the entire certificate program enroll in the introductory course and its four upper-level components: Writers in the Age of Galileo, Writers in the Age of Newton, Writers in the Age of Darwin, and Writers in the Age of Freud and Einstein. Each course emphasizes the significance of the period's scientific works and their subsequent impact on the literature. For example, the Galileo course focuses on sixteenth and seventeenth century literary and scientific texts, highlighting the changing views of nature. According to a course description, students in the Freud and Einstein course examine "how various important modern thinkers and writers respond to the question: What can we know and how should we act in a world where many different perspectives compete inconclusively for dominance?"

Young sees the students' lack of a historical sense of science as the greatest problem in the Literature and Science courses. "Students come to the courses with zero sense of history," he says, "so we have to teach both sides—the cultural history, as well as something of the development of science."

In preparation for teaching the Literature and Science courses, the program director distributed what Young calls a "formidable reading list," which contains readings in philosophy of science, literary theory, and literary and intellectual history. Additionally, the faculty participants conducted workshops related to the program's subject matter with other humanists from the college and neighboring universities.

Reflecting on the importance of the humanities for Georgia Tech students, Young feels that it is an integral part of preparation for life. "If we're going to say this is a college education, it seems essential" that the humanities be included. —*L.M.N.*

For more information, contact James Young, Professor of English, or Paul B. Armstrong, Associate Professor of English and Director, Literature and Science Program, College of Sciences and Liberal Studies, Department of English, Georgia Institute of Technology, Atlanta, GA 30332. 404-894-2730.

University of Iowa

The Renaissance Connection

Fall 1985 marks the beginning of a two-year cooperative project between six colleges and universities to present a series of public programs on the Renaissance. The Renaissance Connection was developed by the University of Iowa's University House with the assistance of a $140,000 grant from the National Endowment for the Humanities. University House provides a place for scholars from institutions across the state to conduct research or develop curricula in a stimulating, semi-isolated environment. "University House represents the university's contribution to inter-collegiate cooperation," says Ray Heffner, professor of English.

The Renaissance was chosen as the project's focus because, as Heffner says, "What better historical period is there if you are trying to make connections between things intellectual and cultural that have a continuing impact in the 1980s?" Printing, The First Information Explosion, University House's spring 1984 pilot project, emphasized the connections between important issues and contributions of the Renaissance that remain important today. "Our purpose," says Heffner, "is to stimulate interest in humanities topics among a broad segment of literate but non-university and non-college public." Heffner codirected the initial project with Jay Semel, director of the current Renaissance Connection program.

The conference on printing was held in the Quad Cities on the Iowa-Illinois border and incorporated exhibits of books and art produced during the Renaissance with discussions of such topics as printing and the Reformation and the continuing impact of the Renaissance printing revolution. The University of Iowa Collegium Musicum performed a concert of Renaissance music using replicas of ancient instruments, and audience discussion followed each segment of the conference.

"We chose the Quad Cities for the pilot project because Augustana, St. Ambrose, and Marycrest Colleges had a considerable history of cooperation with various civic organizations in promoting discussion series," says Heffner. "We knew we could accomplish a great deal by associating with them."

Schools Offer Geographic Spread

The pilot project's success led to the Renaissance Connection, which will include a number of public programs during the next two years at the consortium schools: Augustana College, Central University, Drake University, Luther College, and Morningside College. The directors wanted a geographic spread across the state of Iowa, but otherwise there were no set standards for "membership" in the Renaissance consortium. The institutions became involved either through personal contact or in response to a general inquiry of interest mailed to colleges and universities.

"We wanted to emphasize the importance of scholarship in other parts of the state," Heffner says. "The colleges in the area are much better equipped than University of Iowa personnel to know local organizations, museums, and clubs—the nucleus of an audience that might be interested in this kind of programming—and to solicit cooperation from local television and radio stations and newspapers."

A committee of representatives from the six institutions met and discussed the conferences that would be held at their schools. The schedule tentatively includes Age of Discovery, Augustana College; The Scientist in Society, Central University; All the World is Staged, Drake University; Reformation, Catholic Reformation, and Ecumenism, Luther College; and Books, Knowledge, Power, Morningside College.

Says Heffner, "Our goal of fostering cooperation among the colleges and universities is just as prominant as the goal of serving the general public." —*S.H.*

For more information, contact Jay Semel, Director, The Renaissance Connection, University House, N 134 Oakdale Hall, University of Iowa, Iowa City, IA 52242. 319/353-5713.

Lee College, University of Judaism

Integrating Jewish and Western Studies

Believing that the contributions of Jewish civilization to contemporary culture are often overlooked in general education, the University of Judaism created Lee College to fill this need. Endowed in 1982 after a two-year experimental program, the college now has 25 students pursuing a coordinated study of Jewish and Western civilization and earning degrees in Jewish studies, literature and the arts, economics and business, psychology, and social psychology (political science, history, and philosophy will be added in the next few years).

"Lee College is founded on the assumption that democratic life is enhanced by familiarity with social, political, religious, artistic, and intellectual traditions that originated in Jerusalem and Athens," says Assistant Director Hanan Alexander. Students gain this familiarity in what Alexander calls a demanding, humanities-oriented curriculum. The program recently underwent a revision in response to student interest in integrating their Jewish and Western studies along disciplinary lines. Unlike courses at the University of Judaism's University College of Jewish Studies, the Lee courses do not lead automatically to a Jewish studies degree nor are they part of a joint degree program with another institution.

The general education program introduces Lee College's orientation. Students begin with two parallel year-long surveys of Western and Jewish civilization from antiquity to the twentieth century. The courses draw on primary and secondary sources in Western and Jewish tradition and compare and contrast how the two cultures contributed to today's world. Faculty members emphasize different aspects of the periods—the Jewish civilization professor is a historian while Alexander, a philosopher, teaches the Western civilization course—and rely on each other for presenting certain information. Occasionally they use the same readings.

Freshmen and sophomores complement their historical studies with four thematic seminars that use disciplinary tools to examine how the two cultures interact. For example, a fall 1985 seminar is focusing on nature and religious experience in Western and Jewish thought. Alexander would like to use *Exodus and Revolution* by Michael Walzer as the basis for a seminar on the Bible's influence on political thought.

The general education program also includes an undergraduate colloquium and a senior seminar, in addition to requirements in mathematics and natural sciences, social sciences, Jewish studies, and art or music. The colloquium offers an opportunity for freshmen and sophomores to hear guest speakers, meet with professionals in different fields, share information on their own backgrounds, and "experience the excitement of being involved in a new kind of venture," according to Alexander.

Disciplinary Focus on Two Traditions

Senior seminars are culminating courses offered by the various degree programs. Their purpose is to tie together students' disciplinary courses with their earlier study of Jewish and Western civilization. Alexander speculates that a senior seminar in psychology might focus on the psychological dimensions of Jewish rituals while a business seminar could look at Jewish traditions and the secular society.

Such emphases may or may not be part of students' regular degree programs. For example, an introductory economics course might not mention Western and Jewish traditions but a basic sociology course might include readings on the sociology of the Jewish people. Students interested in pursuing Jewish studies beyond the general education offerings might choose such electives as The Economic Structure of the State of Israel or Philosophical Dimensions of Jewish Thought. As the college grows to an anticipated enrollment of 200 in the next five years, administrators will seek out faculty members who can add these perspectives to their courses, says Alexander. Most courses are now taught by University of Judaism instructors.

By studying their Western roots and seeing how their Jewish experiences are infused in that cultural environment, Lee College students will create a personal synthesis of who they are and how they function in this society, says Alexander. He also points to the contributions the study of Jewish ethical values, drawn not from shared Biblical roots but from the rabbinic tradition, can have on future professionals. Such study, he concludes, adds a valuable dimension to undergraduate education. —*P.A.B.*

For more information, contact Hanan Alexander, Assistant Director, Lee College, University of Judaism, 15600 Mulholland Drive, Los Angeles, CA 90077. 213/474-9777.

Lincoln Land Community College

Dramatizing the History of Western Civilization

In an effort to reach out to a large number of people, Lincoln Land Community College aired its first radio course in 1974 on the History of Western Civilization. The move was prompted by that year's gas shortage, and designed as a convenient means of delivering a college course for credit to individuals in the predominantly rural district within its 50-mile radius. Most registrants were students who needed to fulfill a history requirement for their Associate of Arts degree. Likewise, community members reaped the benefits of this course by tuning in.

When neighboring Sangamon State University started a campus radio station, LLCC arranged for an hourly slot of air time on Monday through Friday. The course began in fall 1974 under the direction of John Giavaras, assistant to the president in community relations, then a history professor.

Giavaras modeled the course in the tradition of the old radio program, "You Are There." By combining numerous notes compiled during 22 years of teaching (including public school) with excerpts from the writings and music in particular periods of history and various "sound effects and cacophony," Giavaras dramatized the history of Western civilization in a nar-

rative format. He also solicited the assistance of students and faculty members to read dialogue of past famous figures from a script he had prepared for each hour's presentation.

The Art of Historical Storytelling

Any number of scenes ranging from prehistoric times through the Protestant Reformation could be heard in the 60 one-hour sessions taped for the first semester, and from the Protestant Reformation up to the beginning of World War II during the second. Upon tuning in on a given day, one could have heard a dramatization of the Ottoman Turks capturing Constantinople in 1453 while Eastern European religious music played in the background, according to Giavaras. Or, perhaps the listener might have been assaulted with the sound of thundering hoof beats when Napoleon and his troops returned victoriously from battle.

An outline, written by Giavaras, covering a historical period and readings for each presentation, was disseminated to those who registered for the course, as well as anyone else who requested one. Braille outlines along with a taped version of the textbook and other readings were provided for the several blind students who registered for the course. As an added convenience, each day's tape was available in the library for anyone wishing to copy a missed session.

Registered students were required to take four exams, consisting of multiple choice, matching, completion, definitions, and brief essays, given on Saturday mornings during the semester. For those who took the course seriously, Giavaras says, "the success ratio was good." But, compared to the classroom course, Giavaras admits, "I know I had more dropouts by radio."

After four years, the radio course was discontinued when Sangamon State University switched to airing courses on sideband, and Giavaras left teaching to become assistant to the president in community relations. The classroom course, without the elaborate audio techniques, is still being taught, while the tapes from the radio course remain available in the library for interested listeners.

Reflecting on the experience, Giavaras feels that for many who followed the programs, either as registered students or as casual listeners, "this multidisciplinary approach that incorporated so many thoughts, ideas, and aspects of the humanities was new." For administrators considering instituting a similar program, Giavaras offers this advice: "Find people with energy, enthusiasm, a depth of knowledge in the subject area, the willingness to work, and the desire to try something creative."

—*L.M.N.*

For more information, contact John Giavaras, Assistant to the President, Community Relations, Lincoln Land Community College, Shepherd Road, Springfield, IL 62708. 217/786-2200.

Otterbein College

Disciplinary Views of Human Nature

An exploration of human nature from various disciplinary perspectives is the focus of Otterbein College's liberal arts and sciences core. Called Integrative Studies (IS), the core offers 19 disciplinary-based courses that follow this theme. Students choose ten courses, drawing from offerings in composition and literature, philosophy and religion, fine arts, social sciences, and science. An annual academic festival illustrates how various courses are connected.

Approximately 40 percent of the core consists of humanities, according to Sylvia Vance, chairperson of the IS department. Vance, an associate professor of French, notes that other courses include humanistic aspects. As stated in the program guidelines, "the question of 'what's human about us' must be addressed regularly and explicity" in all IS courses.

Started in 1969, the program is overseen by a faculty committee. In 1980 the committee wrote the program expectations that still inform courses. Faculty members are directed to develop students' skills in decision making, locating and using evidence, and writing, reading, and speaking. While instructors should emphasize disciplinary methods, concepts, and primary sources, they are advised that the courses are designed specifically for the program and are not intended as introductory courses for majors.

Leslie Stevenson's 1974 *Seven Theories of Human Nature* helps shape the program and is used in many of the courses. Stevenson provides a four-point scheme for understanding and comparing theories of human nature. Focusing on philosophies ranging from Christianity and Marxism to those of Freud and Skinner, he asks what does this theory say about the nature of the universe, what does it say about the nature of the individual, what does it diagnose as society's ills, and what does it prescribe to alleviate this condition?

Students first encounter Stevenson's book in one of the dozen freshman seminars offered each year. Emphasizing different themes, they stress writing and introduce Otterbein and liberal education. In a seminar on the Midwest, for example, students read books by Midwestern authors and consider whether a geographical region affects a person's actions, values, and perceptions. Another seminar examines Soviet culture. Writing is also emphasized throughout the program as well as in specific composition and literature courses. Students complete a composition and literature course on the individual and society or the dialogue of men and women in their first two years and the dilemma of existence as juniors or seniors.

The Christian view of human nature is studied in a required course that explores both the Bible and such modern concerns as abortion and capital punishment. Students also take The Philosophy of Human Nature or Human Nature in Nonwestern Religions. The former considers philosophical writings on human existence and how various philosophers have criticized socially accepted ways of living, while the latter examines human behavior from the perspectives of Confuciaism, Islam, Hinduism, and Buddhism.

Students complete two social sciences courses, examining human nature from the perspectives of psychology, economics, history, or anthropology. A fine arts option on The Art, the Artist, The Relationship focuses on the connections between human nature and artistic statements while others explore similar themes in relation to music and theater.

Science courses draw from the disciplines of chemistry, biological science, physical science, earth science, and astronomy. For example, Earth Science and Humankind emphasizes that everyday life cannot be separated from the physical environment in its examination of methods and phenomena in geology, mineralogy, meterology, and oceanography.

IS Activities Emphasize Humanities Themes

Each year IS sponsors a week-long festival that builds on common topics in several of the courses. The festivals help provide the historical perspective on human experience that is integral to the program goals, says Vance. Festivals have focused on the "explosion" of new ideas in the early 1900s, "the human as predictor," and classical heritage. The campus community is invited to events ranging from guest speakers and art exhibits to films and plays. Attendance is required by each year's target audience, which switches from year to year from lower- to upper-division students.

The festivals include IS course lectures and class presenta-

tions. For example, students in the upper-division composition course dramatized the meaning of Orwell's *1984* for the festival on the human as predictor. Instructors usually dismiss the target audience students from their IS courses for the week, although some classes meet to synthesize festival activities.

The festivals exemplify the program's goal of integrating various perspectives on human nature, according to Vance. "Individual disciplines and instructors present varying views, but we call it Integrative Studies to remind us to steer students toward an integrative concept of human nature by the end of four years." —*P.A.B.*

For more information, contact Sylvia Vance, Chairperson, Integrative Studies Department, Otterbein College, Westerville, OH 43081. 614/890-3000.

The University of Rochester

Integrative Humanities Approach for Freshmen

The University of Rochester has taken steps to introduce freshmen to an integrated and diversified approach to learning, particularly in the humanities, in its Freshman Ventures program. With a history of attracting intended science and engineering majors, UR administrators designed Ventures as structured sequences focusing on the humanities and the social and natural sciences, which encourage students to broaden their horizons and go beyond minimum degree requirements. An optional program, Ventures allows freshmen to satisfy many of their general education requirements while studying an interrelated core of topics in three to four courses.

Although each Venture differs in subject and structure, states a college brochure, all "share an emphasis on fundamental intellectual activities: logical analysis, critical reading, and written and oral argument." Faculty participants represent the disciplines of English, history, political science, anthropology, philosophy, psychology, physics, biology, fine arts, French and German literature, Japanese and Chinese studies, and religious and classical studies.

Originally composed of four separate sequences at its inception in the 1984-85 academic year, Ventures includes two additional sequences beginning in 1985-86. As evidence of the program's initial success, approximately one-third of the nearly 1,000 entering freshmen chose a Venture, reports Program Director Ann C. Fehn, and that count has been matched for 1985-86. As an alternative to studying completely separate and unrelated courses, students may choose any of the following Ventures: Foundations of Western Culture; Ourselves and Others: Cultural Diversity in the Contemporary World; The Organizing Mind: Science, Music, and Writing; Social and Biological Determinants of Behavior; Rationality, Religion, and Science; and Evolution and Human Development.

Majority Opt for Western Culture Courses

The most popular Venture, Foundations of Western Culture, had an enrollment of about 60 the first year (as compared to approximately 20 in the others). It consists of four courses which focus on the history of Western civilization and its literature base. A year-long history course serves as the sequence's "core" in which students study pre-Homeric Greece to the French Revolution. The course emphasizes the growth of the state and the history of natural sciences in the first semester, and ties in political, socio-economic, and religious themes in the second. During the first semester, students enroll in separate sections of an English course that focuses on the writings of Homer, Plato, Aeschylus, Sophocles, Virgil, Dante, and others, as well as "crucial texts from Jewish and Christian scripture," the program brochure states. In the second semester, students choose an elective which satisfies an upper-level writing requirement, such as History of Modern Philosophy or The Modern Political Classics—Hobbes to Nietzsche.

Rationality, Religion, and Science, new in the 1985-86 academic year, explores philosophical and ethical issues in science. In the first semester students enroll in Reason and Argument, an informal logic course which teaches how to analyze arguments, particularly those related to the questions of rationality and religion, says Fehn. Students also study some of these same issues in an English literature course, and choose a related science course with the help of an adviser. The extent to which ethical issues affect attitudes toward science is addressed in a second-semester seminar in Reason and Religion, which is taught by a philosopher of science and a member of the religious and classical studies department.

In a program survey conducted by Fehn, students have listed several reasons for choosing a Venture option instead of traditional freshmen courses. Ventures students prefer the integrated format of the courses over studying subjects which do not cover interrelated themes or topics. The opportunity to get to know professors better is cited as a major advantage of the program. For example, in Foundations of Western Culture, the same faculty member from the history course instructs students in both semesters. The history class also meets one evening a week either for a discussion period or for a seminar in which a professor from another department addresses a relevant topic. The survey also indicated that students appreciated getting to know a group of students through several courses during the year, as well as the relief of having half of their courses chosen for them by registering for a particular Venture.

Based upon the responses to the student survey and her own observations of the Ventures program, Fehn believes that students gain a "broader base knowledge of the coordinated courses" and "are able to see interrelations that they often cannot" see in the more traditional general education program. —*L.M.N.*

For more information, contact Ann C. Fehn, Associate Dean, College of Arts and Science, The University of Rochester, River Campus Station, Rochester, NY 14627. 716/275-2351.

University of Southern Maine

Western Civilization on Trial

Since 1981 University of Southern Maine undergraduates have broadened their academic perspectives by taking a required interdisciplinary course focused on an important issue, major event, or specific region. The course complements other core requirements that demonstrate how specific disciplines obtain knowledge and how their unique methodologies or "ways of knowing," in the words of the university catalog, limit knowledge. Three Crises in Western Culture: Civilization on Trial, the university's first interdisciplinary offering, has been taught four times to undergraduates at the university and three times to gifted high school students in intensive two-week summer workshops. The course is not currently offered.

Civilization on Trial bridged the humanities and the sciences in its exploration of three periods in Western culture when man's view of his world and his own place in that world underwent profound change. The moments selected were the trial of Socrates in 399 B.C., the trial of Galileo in 1633, and the trial of Joseph K. in Franz Kafka's 1925 novel, *The Trial*. The syllabus states that each trial marks a "transition from an ordered, accepted world to a more complex and problematical world": Soc-

rates was tried for making the asking of questions a way of life; Galileo was tried for advancing Copernicus' theory that man's home, the earth, revolves around the sun rather than being the center of the universe; and Joseph K. is tried under circumstances so baffling that it is difficult to assign any logic or meaning to events.

Five faculty members, representing the disciplines of physics, philosophy, classics, and history, created and team-taught the course. Each lectured in his or her area of expertise approximately four times during the 14-week term—at least once in each of the three units. In addition, they led small weekly discussion sections on the readings, regardless of whether these fell within the scope of their disciplines. Each instructor also attended all lectures.

Readings ranged from Plato's *Apology* and Aeschylus' *Eumenides* to Freud's *On Dreams* and *The Trial*. Assignments included in-class writing and three short papers. A course goal was to improve students' "ability to read sophisticated materials, to take notes, and to write expository prose," according to the syllabus.

Units End with Trial

To wrap up each unit, the faculty members "put the prime character on trial," according to Associate Professor of Physics Robert A. Walkling, one of the course instructors. "We asked 'who is Socrates?' from five different disciplinary viewpoints, and presented a debate trial for Galileo and a Kafkaesque trial for Joseph K.," he says. The students observed the trials, weighed the testimony, and served as jury, voting guilty or not guilty. Theatricality was integral to the course's teaching strategy. For example, instructors set the stage for Joseph K.'s trial by putting out the classroom lights and creating spotlight effects from a balcony that overhung the front of the room. Joseph's four faculty accusers, clad in black academic robes and virtually invisible to both Joseph K. (the fifth faculty member) and the students below, read their accusations from the balcony. At other times, atmosphere was created by playing music composed in the period under discussion before and after each class, and by hanging period art works on the classroom walls.

Enrollment in the course varied from year to year, with between 50 and 125 students enrolling. Walkling points out that the course was exceptionally challenging for the students, who were second semester freshmen or sophomores. The course was offered at the lower level so that the experience would help students get the most out of later courses.

Walkling advises those who are considering offering interdisciplinary courses to be aware of "faculty wear-out," the tendency for instructors who repeatedly teach a course to run out of new ideas and fresh approaches. This is the main reason, in fact, that Civilization on Trial is presently in retirement. Interdisciplinary team-teaching is intellectually rewarding, notes Walkling, but also extremely time-consuming.

Although the Civilization on Trial instructors are interested in locating funding that will enable them to offer the course as a summer institute for high school teachers, there are no plans to offer the course at the undergraduate level again. Students, however, have seven other interdisciplinary options which satisfy the core requirement. These include Human Ecology; Man, Society, and Technology; and Revolution in the Arts 1850-1918. The stipulation that each interdisciplinary course be taught no more than five times somewhat alleviates the problem of "faculty wear-out," according to Walkling.

"The humanities are probably the best area of the college curriculum for shaking students out of excessively categorical ways of thinking," says Walkling. The interdisciplinary course that he helped fashion emphasized the importance of a tolerance for multiple perspectives and ambiguity, as well as a respect for discipline-specific answers. —*C. K.*

For more information, contact Robert A. Walkling, Associate Professor of Physics, University of Southern Maine, Portland, ME 04103. 207/780-4231.

University of Southwestern Louisiana

Promoting the Humanities With Media Sources

Stemming from a successful National Endowment for the Humanities-sponsored course on film and composition in 1975, the humanities program at the University of Southwestern Louisiana (USL) currently consists of five interdisciplinary courses designed "to bring the humanities to the average undergraduate student who otherwise would not be exposed to them," says Barbara J. Cicardo, who coordinated the program from its inception until September 1985. The program uses various media and other "primary materials" to accomplish this purpose.

Under the auspices of the College of Arts, Humanities and Behavioral Sciences, the humanities program draws on faculty members from the departments of history, foreign languages, English, art, philosophy, and music to teach its courses. Students can earn a humanities minor by taking the program's five courses plus one to two additional courses outside their majors from the more traditional humanities departments' offerings.

The original Film and Composition course encompassed 20 sections of freshman English, which eventually grew to 40 sections. The course's principal objective, according to Cicardo, was to utilize short art films to teach "structure, symbol, and coherence, which would then be analagous to a piece of writing. Our students had a great deal of visual expertise from viewing so much film and television, but they had very little print expertise. We selected films that helped tap their understanding of values, themes, and the structure of a film, which they know very well."

In 1976 NEH awarded USL a grant for a program on media and values that would continue the use of media in the study of the humanities. In addition to viewing slides of art objects and reading literature, students in the five courses study actual paintings and sculptures, listen to musical recordings, and attend concerts and dance performances. Says Cicardo, "One of the humanities program's strongest elements is that it brings students in touch with primary materials as much as possible. They are so tired of reading *about* art or *about* music, and oftentimes the text will discuss works that the students have never seen, or there will be a tiny reproduction in the book. We try to bring them in closer contact with those works."

Cicardo reports that courses include strong writing components, with two to four papers and essays assigned in each. The humanities coordinator grades all papers from the five courses. Students may also prepare a work of art or attend non-required concerts for extra credit.

Introduction to the Humanities is team-taught and helps students answer questions regarding the meaning of history, philosophy, and religion through a basic introduction to drama, art, music, and dance. The Humanistic Tradition I and II use a multidisciplinary, chronological approach that explores the connections between different forms of cultural expression and are taught by one instructor.

Theme Courses Offer Special Emphases

Ideas and Issues is a team-taught variable content course with a specific theme offered each spring. The first was The Urban Experience, which incorporated music, literature, and other disciplines to "focus on whatever the city brings out in

people," says Cicardo, "whether it is alienation, sophistication, or degradation."

The Humanities Colloquium is essentially the same as Ideas and Issues except that it carries graduate credit and is presented more as a seminar. Topics in both Ideas and Issues and the Humanities Colloquium have included death and dying, the hero and the heroic ideal, mythology, the family, and war and sacrifice.

War and Sacrifice utilized slides of Picasso's tapestry of the Spanish Civil War, *Guernica;* Resnais' short film on Nazi concentration camps, *Night and Fog;* and such novels as *All Quiet on the Western Front* and *Catch-22*. One course unit focused on humor, with instructors discussing *M*A*S*H* and *Lysistrata* and how human can come out of war. "We also talked about the Vietnam War and the lack of humor that came out of that, and why," says Cicardo.

Faculty members interested in teaching one of the variable content courses must first sit in on the current course to gain a sense of continuity. They then prepare a proposal and syllabus for the Humanities Committee, which determines the themes for the following spring.

The average enrollment for the humanities program is approximately 300 each semester, but could go up to 500 "if we had enough faculty members," says Cicardo. All courses are elective, although the engineering and business schools strongly recommend them to their students. In addition, the two Humanistic Tradition courses are required of health and physical education majors.

Cicardo cites the vocational orientation of the region as the primary reason for the program's development. "In an area where agribusiness and the petrochemical industry are dominant," she says, "the humanities were seen as suspect at best, and at worst, downright subversive. We wanted to instill a sense of the humanities and humane values by integrating art, English, music, philosophy, and film." —*S.H.*

For more information, contact Barbara J. Cicardo, Director of Academic Planning and Faculty Development, University of Southwestern Louisiana, P.O. Drawer 41812 USL, Lafayette, LA 70504. 318/231-5463.

Triton College

Fulfilling Needs of Career Ed Students

Spurred by recent critical evaluations of the quality of higher education, administrators and faculty members at Triton College developed a series of one-credit humanities courses in 1981 to appeal specifically to the scheduling needs of its career education students. The program resulted from a curriculum review committee's recommendation to require career education/technology students at the community college to complete between one and three credits in the humanities. In comparison, students enrolled in the Associate of Science and Associate of Arts degree program need to fulfill from five to seven and eight to ten humanities credits, respectively.

According to social science instructor John Loprieno, Triton offers a "broadly based career education program," in which half the student population of 24,000 is enrolled. Students in this program receive an Associate of Applied Science (A.A.S.) degree in anything from auto mechanics and court reporting to advertising art and dental technology. Although the development of more in-depth, three-credit humanities courses would have been preferable, Loprieno says, the high number of career education requirements precludes this.

To implement the program, faculty members from individual departments were asked to design full-semester one-credit humanities courses which would "provide career education students with an introductory survey of special topics in humanities disciplines," states a college report. "The idea was that we wanted our technology students to have more than just a technology education," says Loprieno. "We wanted to acquaint them with humanistic ideas." Faculty participants representing such areas as English, history, philosophy, fine arts, and business designed 11 approved courses.

Historical and Contemporary Topics Covered

As individual faculty members developed new courses for the program, two distinct types of courses emerged. Several emphasize the connections between humanities and technology and the world of work, such as The Worker in America, The Individual and Technology, and Modern Business Ethics. Others provide an orientation to "contemporary topics" in art and literature for students who would not usually register for such courses. These include Modern Architecture, Modern Philosophy, and Modern Literature.

In both types of courses faculty members stress the value of humanities in relation to the particular subject area through class discussion, expository writing assignments, and various teaching methods. In Modern Architecture, a new offering for fall 1985, among other class activities, the instructor has planned a tour of downtown Chicago so that students can study the city's architectural artifacts.

In The Individual and Technology, Loprieno says he attempts to bridge the gap that exists between science and technology on the one hand, and humanities on the other, by chronicling the evolution of tools as man evolved, as well as the impact each had upon the other. Students study the invention of tools from prehistoric times up to the present, and learn that the very implements that individuals created to enhance their environment have consequently placed greater demands on society. For example, Loprieno introduces the topic of the atom in the last unit by having students read the television script "The Last Epidemic," which deals with the aftermath of a one-megaton atomic bomb dropped on San Francisco. Additionally, students read John Hersey's *Hiroshima* in preparation for a discussion of the atomic bomb as a tool and as a humanistic concept.

Another newly developed humanities course, The Worker in America, focuses on the American work ethic, through "its influence on the individual, the family, and society," according to a program report. The readings for this course include essays by Henry Ford and Andrew Carnegie, as well as Upton Sinclair's *The Jungle* and Studs Terkel's *Working*.

Emphasizing the benefits of the one-credit humanities courses, Loprieno feels that "in some cases, this is almost the only nontechnical course opportunity that these students are going to have, and it may be one of the few circumstances under which they will be exposed to the general concepts of the humanities." —*L.M.N.*

For more information, contact John Loprieno, Department of Social Science, or Sunil Chand, Dean, School of Arts and Sciences, Triton College, 2000 Fifth Avenue, River Grove, IL 60171. 312/456-0300, ext. 635.

Union College

Humanities View of Spanish-Speaking World

Union College undergraduates are exploring the historical, philosophical, literary, and artistic ties between twentieth century United States and the Spanish-speaking world in a three-course interdisciplinary series being offered for the first time during the 1985-86 academic year. Designed and taught by

six instructors representing the fields of Spanish, sociology, history, English, and political science, the courses demonstrate that "the humanities are integrally linked with other areas of knowledge and are central to the expression of those other ways of knowing," says Harry Marten, director of the National Endowment for the Humanities project that developed the courses.

The series' focus grew from participants' personal interests and their perception that Union students lacked an understanding of the interrelations between contemporary English- and Spanish-speaking cultures. Its multidisciplinary approach demonstrates that writers and others cross disciplinary boundaries in their work, says Marten, who is also chairperson of the English department. By emphasizing the creative impulse behind a poem about war, for example, instructors help students understand that the motives for literary activity may not be simply self expression but may be related to political commitment or in direct response to a historical moment.

To further emphasize the courses' multidisciplinary nature, two of the series designers serve as primary instructors for each of the three courses, with the others attending from time to time to add their perspectives. Marten emphasizes that the instructors do not try to come to any consensus about the materials being discussed but rather offer different contexts from which to examine them. "Our function is to help students who come with departmental prejudices see the flaws in thinking in only one way and learn to appreciate other points of view," he says.

Disciplinary experts and Hispanic artists also visit the classes. For example, during the 1985-86 academic year historian Stanley Payne will share his expertise on the Spanish Civil War, and writers Carlos Fuentes and Rolando Hinojosa will talk about their work. "Students will discover that behind the novel is an actual man or woman and that the things that trigger his or her writings are multiple and varied," says Marten.

Courses Intertwine Art and History

The series begins with Anglo-America and the Spanish Civil War: Private Visions and Public Actions in the fall trimester. Examining the artistic responses to war, as well as its history and implications, students consider such questions as "why do people embrace causes," "can and should art be propagandistic," and "to what extent was the appeal of the war romantic?" Readings include an oral history of the war, Miguel Hernández' *Wind from the People*, and Hemingway's *For Whom the Bell Tolls*.

In the winter trimester, instructors in Two Cultures: The United States and Spanish-speaking America, Sharing a Hemisphere, introduce the similarities and differences in the ways the United States and Latin America view social and cultural progress. Students first review the European roots of both cultures, then learn how the different traditions evolved. Works studied range from William Bradford's *Of Plymouth Plantation* and Simón Bolivar's 1819 inaugural address to Matthew Brady's Civil War photographs and Carlos Fuentes' *The Death of Artemio Cruz*.

Students complete the sequence with Hispanic Cultural Identity and the American Dream. Here the emphasis is on Mexican, Cuban, Chicano, and Puerto Rican definitions of self and society. Works present the perspectives of Mexican and Carribean authors writing in their own countries, as well as those of Hispanic writers in the United States.

Students can choose to read texts and write papers in English and Spanish. In each class they write one research paper or three short essays on topics in history, Hispanic literature, English and American literature, or political theory, selecting a different area for each class.

The instructors consider the series an effective and exciting introduction to the humanities, especially for sophomores or juniors majoring in other disciplines. They view it as an appropriate model for divisional requirements under a new core curriculum revision now being studied. As currently offered, each of the courses can be taken separately and counts as elective credit in at least three of the departments represented by series instructors.

During the 1985-86 academic year instructors will ask the visiting scholars and artists to assess the series' content and goals. Marten reports that its development was a lengthy process as participants shared their disciplinary knowledge and perspectives and studied new areas that were unfamiliar to everyone. One frustration was having to cut themes and readings so that the remaining materials could reasonably fit into each ten-week trimester. Nevertheless, Marten is optimistic that the courses will demonstrate the similarities and differences between cultures, as well as the richness of the humanities. —*P.A.B.*

For more information, contact Harry Marten, Chairperson, Department of English, Union College, Humanities Center, Schenectady, NY 12308. 518/370-6231.

RESOURCES

Association of American Colleges. *Widening the Circle. The Humanities in American Education*. Washington, D.C.: AAC, 1981.

This monograph reports on the 1981 Wingspread Conference on the Humanities in Higher Education, cosponsored by AAC and the National Endowment for the Humanities. Sixty college presidents, deans, faculty members, government officials, and business and foundation executives met for three days to recommend appropriate action for colleges and universities to take in response to *The Humanities in American Life* (see resource listing under Commission on the Humanities). Participants developed three major recommendations, which are amplified and analyzed for their broader implications. The recommendations are: a concerted and collaborative effort to develop articulation of the humanities curriculum from the elementary to postsecondary level should be undertaken, colleges and universities should review the quality of teaching in the humanities in the general education component and encourage collaboration across disciplines, and colleges and universities should review graduate education in the humanities to determine how to better prepare young humanities scholars for teaching careers and research activities. The report is available free-of-charge from the AAC Publications Desk, 1818 R Street, N.W., Washington, D.C. 20009.

Bennett, William J. *To Reclaim A Legacy: A Report on the Humanities in Higher Education*. Washington, D.C.: National Endowment for the Humanities, 1984.

Written by Bennett while he was still NEH chairman, this report draws on public meetings and discussions by the Study Group on the State of Learning in the Humanities in Higher Education. It centers on three concerns: "what is the condition of learning in the humanities," "why is it as it is," and "what, if anything, should be done about it?" Bennett charges that most college students are "shortchanged in the humanities, lacking even the most rudimentary knowledge about this history, literature, art, and philosophical foundations of their nation and their civilization." He lists good teaching and good curriculum as basic prerequisites for learning in the humanities and calls on colleges and universities to restore the study of the humanities and Western civilization

to their central place in the college curriculum. The report concludes with questions administrators and faculty members should ask themselves as they consider curriculum reform. Among these: "does your curriculum ensure that your graduates will be conversant with the best that has been thought and written about the human condition?" and "do your best professors teach introductory and lower division humanities courses?" Single copies of the report are available free-of-charge from the NEH Public Affairs Office, 1100 Pennsylvania Ave., N.W., Washington, D.C. 20506. 202/786-0449.

Bonham, George. "Demystifying the Humanities." *Change* 12 (October 1980):16-17.

Pointing out the lack of consensus and growing confusion among humanists as to the usefulness of the humanities, and thereby the remedies for its waning importance in higher education, Bonham maintains that its survival is endangered by the high-tech age in which we live. Bonham writes that *The Humanities in American Life* (see resource listing under Commission on the Humanities) covers "the issues in sufficiently broad and realistic perspectives" and is "skillfully written." While the Rockefeller report does not offer blanket solutions to the problems afflicting the academic humanities, says Bonham, it does offer several recommendations. The commission sets as its highest priority the improved quality of elementary and secondary education. Additionally, the report "urges the reaffirmation within education of the values of the humanities, regardless of future enrollment fortunes, and the closer collaboration of educational and cultural institutions, as well as between the humanities, science, and technology." In his conclusion, Bonham applauds the Rockefeller report for its substantive and "intelligent" look at the crisis in the humanities in higher education. He considers it a significant contribution to the continuing debate on these issues.

Brod, Richard J. "Back to the Center: Activism and the Humanities." *Modern Language Journal* 66 (Spring 1982): 1-8.

Brod calls for college faculty members to help the humanities in general, and second language study in particular, regain their central place in the curriculum and thus restore the country's "lost sense of values and direction." He believes first and second language programs must form the nucleus of the humanities core from elementary education onward. Reviewing the cognitive skills gained through such studies, he suggests how these might be added at the elementary and secondary levels. He criticizes American humanists for mimicking the European Brahmins who value research to the exclusion of all else, including the education of students. Humanists have special responsibility for education because of the nature of their disciplines. The essay ends with recommendations directed at the higher education community; these include evaluating undergraduate education and the curriculum of area schools, helping school boards establish educational standards, and offering faculty development and pre- and inservice workshops in the humanities.

Commission on the Humanities. *The Humanities in American Life. Report of the Commission on the Humanities*. Berkeley: University of California Press, 1980.

In 1978 the Rockefeller Foundation began sponsorship of the Commission on the Humanities, which was composed of 32 distinguished educators, business executives, and foundation and government leaders. Meeting for two years to assess American humanities education, the commission prepared a profile of humanities' strengths and weaknesses and made recommendations for its improvement. Their report emphasizes that "the humanities are a social good and that their well-being is in the national interest." They list three principles by which the humanities illuminate the common ground of American society: our cultural traditions contain works generally regarded as classics but have been enhanced by the contributions of nonwestern cultures; high standards of expression, interpretation, and discrimination are applicable to the contributions of various cultures and groups, and it is not undemocratic to recognize such distinctions; and attention to our common humanity contributes to civic education because of education's socializing dimension. Among the primary needs for American education and cultural life are the improvement of the educational quality of elementary and secondary schools, the support of cultural institutions so that their preservative and educational missions can be maintained, educators' reaffirmation of the value of the humanities, and the drawing of substantial connections between humanities, sciences, and technology.

Corporate Careers for Humanities Graduates.

Produced by the Higher Education Council of Columbus, this 16½-minute videotape is designed to help undergraduates understand how their humanities studies relate to future careers. The videotape features business, industry, and government representatives describing the skills humanities graduates bring to the workplace. An accompanying discussion booklet covers career interests and goals, career skills assessment, and career search information. Cost: $80 for ¾-inch videotape and one discussion booklet; $70 for ½-inch videotape and one discussion booklet. For more information, contact Peggy Calestro, Executive Director, Higher Education Council of Columbus, c/o The Columbus College of Art and Design, 47 N. Washington Ave., Columbus, OH 43215-3875. 614/224-9101.

The Forum for Liberal Education.

Since its inception in 1977, *Forum*, the Association of American Colleges' newsletter on curriculum innovations, has chronicled the different ways colleges and universities approach common concerns. Because of the continuing interest in core and general education curricula, many issues have detailed programs that include large humanities components. Among these are Core Curriculum (October 1977), New Approaches to General Education (November 1978 and November 1979), Science and the Humanities (May 1979), Liberal Education Varieties (March 1980), Expanding General Education to the Junior and Senior Years (November/December 1982), Extending Liberal Education to New Audiences (January/February 1985), and General Education Evaluations (April 1985). Copies of these issues are available for $3.25 each (prepaid) from *Forum* Sales, 1818 R St., N.W., Washington, D.C. 20009. An order form listing all past issue themes is also available.

Hill, Barbara Ann, ed. *Liberal Education*. Washington, D.C.: Association of American Colleges, Fall 1985.

Focusing on the concern for a declining commitment to humanities instruction at the undergraduate level, this issue of *Liberal Education* includes a core group of essays presented at a conference entitled "Interpreting the Humanities." Sponsored by The Lilly Foundation along with The Woodrow Wilson National Fellowship Foundation, the conference featured the contributions of Tamar March, Carol Berkin, Kenneth A. Bruffee, and Joseph Katz, among others. The main thrust of the authors' essays, notes Wilson Foundation Program Officer Judith L. Pinch, centers on the interpretation of contemporary critical theories of literature, philosophy, and history, as well as "models of cognitive development for the college student." Additional essays by Naomi S. Baron, Donald Hatcher, and Richard Ekman high-

light the effect of quantification on humanities methodologies, the failure of the humanities in a technological world, and possibilities for reform in the humanities in higher education. The uniting theme in these essays, notes the editor, is the concern "to link current intellectual content of the humanities at the level of scholarship and research with the teaching of the humanities at the undergraduate level." Copies are available for $4.50 each (prepaid) from the AAC Publication Desk, 1818 R Street, N.W., Washington, D.C. 20009.

Kolenda, Konstantin. "Why the Humanities." *The Humanist*, March/April 1985, p. 41.

Noting that *To Reclaim a Legacy's* call to "cultural literacy" may seem obsolete in comparison to our current push for "computer literacy," Kolenda writes that humanities' value is their ability to "introduce us to our humanity." (see resource listing under Bennett.) We do not need to defend the humanities, Kolenda maintains, rather they defend us: we are the result of past accomplishments and experiences, and our own lives can be enriched by using this heritage. Humanities study provides a wider spectrum of experiences to draw on for reflection and decision than is available to any individual. Without this knowledge people are unable to make sense of what is going on in the world and are "likely to feel truncated, frustrated, and unhappy."

Kramer, Betty Jo. "Playing Around With the Humanities." *Innovation Abstracts*, February 22, 1985.

Kramer describes her efforts to enhance humanities study with games that invite students to use their insights, imaginations, and intuition to increase their understanding of history and concepts. For example, in the Renaissance Game, students play the roles of nobles, clergy, troubadours, peasants, and craftsmen, reacting to the instructor's introduction of such concerns as the changing economy, demography, and technology. Students discuss concrete ethical problems from the perspectives of Rousseau, Voltaire, Locke, and others in the Philosophy Game. Kramer also uses this technique in courses on Ibsen's *Hedda Gabler* and Greek drama. For more information, contact Betty Jo Kramer, Yavapai College, 1100 East Sheldon Street, Prescott, AZ 86301.

Levi, Albert William. "The Humanities: Their Essence, Nature, Future." *Journal of Aesthetic Education*, Summer 1983, pp. 1-17.

Levi writes that any attempt to define the humanities is complicated by their changing history and varied current practice. Humanities can be divided into three, sometimes overlapping, areas: those that "consult the tradition of what the humanities were, attempt to describe and rationalize contemporary practice, or try to influence change by asserting what the humanities ideally ought to be." Levi maintains that the humanities have always had the inculcation of humanitarian values (universal feelings of sympathy and universal communication) as a goal and are identical to the liberal arts—the study of languages, literature, history, and philosophy. He discusses why the fine arts and social sciences are not part of his definition; for example, social sciences become humanistically oriented when they produce insight into the nature of social values rather than focusing only on social relations. Noting it is impossible to forecast the humanities' future, he believes both the "lived humanities"—those that are a daily ingredient in the lives of the average adult—and the "taught humanities"—higher education studies—suffer from lack of general civic and cultural concern.

Levi, Albert William. *The Humanities Today*. Bloomington: Indiana University Press, 1970.

This book presents five lectures given by Levi at the University of Notre Dame on the theme "contemporary problems in the humanities." Labeled Definition, Values, Knowledge, Culture, and Ultimate Aims, the lectures explore the distinctions between humanities and the social and natural sciences. By defining the humanities as the arts of communications (languages and literature), continuity (history), and criticism (philosophy), he maintains that they are eternally relevant. Noting that "the social function of the humanities is to unify society through the development of a common emotional and intellectual framework," he argues that this role is legitimate only when "the society in question is transregional and transnational in scope" and when the acculturation provided by the humanities is "available for all without economic or social class restrictions."

Lucas, Christopher J. "Liberal Learning and the Humanities: A Re-Affirmation." *Journal of General Education* 36 (1984):20-31.

Lucas observes that the loss of ground in the humanities is real and that restoring humanism to humanity will not be easy. He lists the first step as identifying the humanities and understanding how they differ from the arts and sciences in methodology and expression. Next, scholars must "elucidate with force and clarity a rationale for the study of the humanities that is both cogent and persuasive." Rejecting the claim that humanities studies are "valuable in themselves," Lucas identifies their chief contributions as supplying "a sense of place or context, a location within which new experiences can be woven into the web of human understanding." Further, humanists must show "why occupational training, separated from the whole context of the culture in which people experience themselves, is a sure prescription for alienation, from self as well as from others."

National Endowment for the Humanities. 1100 Pennsylvania Ave., N.W., Washington, D.C. 20506. 202/786-0438. John Agresto, Acting Chairman.

Established by Congress under the National Foundation on the Arts and Humanities Act of 1965, NEH is an independent federal agency that supports scholarship, research, education, and public programs in the humanities. The 1965 act defined humanities as the study of "language, both modern and classical; linguistics; literature; history; jurisprudence; philosophy; archaeology; comparative religion; ethics; the history, criticism, and theory of the arts; those aspects of the social sciences which have humanistic content and employ humanistic methods; and the study and application of the humanities to the human environment with particular attention to the relevance of the humanities to the current conditions of national life." Of special interest to readers of this issue of *Forum* are the Education Division programs. Among these are grants for improving introductory courses, fostering coherence throughout an institution, and exemplary projects in undergraduate and graduate education. The next deadline for receipt of applications for the former two programs is April 1, 1986 for projects beginning after October 1986; the next deadline for applications for the latter is December 1, 1985 for projects beginning after July 1986. Guidelines and application forms may be obtained from the Public Affairs Office, Room 409, at the above address.

Putzell-Korab, Sara and Detweiler, Robert, eds. *The Crisis in the Humanities: Interdisciplinary Responses*. Madrid: Jose Porrua Turanzas, 1983. (United States distributor: Studia Humanitatis, 1383 Kersey Lane, Potomac, MD 20854).

These essays were prepared in celebration of the thirtieth anniversary of the Graduate Institute of the Liberal Arts at Emory University. The essayists were asked to respond to four observations: those involved in the humanities have not

always functioned as sound curators of Western cultural heritage nor have they successfully confronted the challenges and promises of modern technological life; humanities have not responded well to secularization; humanities approaches have been overshadowed by scientific approaches, and humanities have not learned how to cooperate with the sciences; and humanities have not responded to the crisis of human survival in the modern world. In his essay "Is There a 'Crisis' in the Humanities?", Stephen A. McKnight argues that the humanities have always been subject to "competing intellectual traditions, narrow disciplinary squabblings, and . . . cultural indifference." He urges scholars to integrate today's rich array of cultural data into a fuller understanding of human existence. Dana White and Timothy Crimmins discuss the importance of the humanities in urban studies. Walter Adamson brings together the perspectives of history, philosophy, and literature to explain how and why historical thinking remains crucial.

Ravitch, Diane. "Excellence in Humanities Teaching." *Educational Leadership*, October 1983, pp. 14-15.

Although focusing on elementary and secondary education, Ravitch's emphasis for striving for *arete*—the Greek spirit of excellence—is applicable to the collegiate level. She reviews how elementary and secondary school themes and exercises can build an understanding of our common culture. (She also reminds the reader that the Western humanistic tradition is based on universalism and its study cannot be limited to one's own race, sex, religion, or ethnic group.) Ravitch calls for a solid curriculum that discards the trendiness of recent electives and includes seminal works of Western civilization and an understanding of the major events, individuals, and ideals that shaped the nation. *Arete* is not achieved with more homework or longer tests but by encouraging students' potential and preparing them to make their own contributions to the common culture.

Raymond, James C. "Rhetoric: The Methodology of the Humanities." *College English* 44 (December 1982): 778-783.

Raymond criticizes *The Humanities in American Life* (see resource listing under Commission on the Humanities) for "writing about the humanities in words that will make humanists feel good . . . but that will fail to enlighten scientists, engineers, or politicians about how humanists operate." Because there is no consensus on humanities methodology, persons outside the humanities, whose disciplinary methods are well-established and well-known, do not understand the humanities as a group of disciplines. Raymond posits that the humanities method is rhetoric, as used by Aristotle in *Rhetoric*, "a methodology for discovering proofs about questions that neither dialectic nor empirical science can handle." He envisions disciplinary methods as three nesting boxes, with each encompassing the methods of the boxes inside it. The smallest box is the methodology of mathematics—deductive reasoning from assumed premises; the middle box is the methodology of the laboratory sciences—empirical observation and inductive evidence plus the mathematics method; and the largest is the methodology of the humanities—a line of reasoning that is merely probable plus the methods of the other "boxes". While emphasizing that humanists draw on the various methods as appropriate, Raymond admits that scientists occasionally use these perspectives also, although they recognize that they are no longer speaking as scientists.

Rogers, A. Robert. *The Humanities: A Selective Guide to Information Sources*. Littleton, Colo.: Libraries Unlimited, Inc., 1979.

This is a useful guide to reference books on philosophy, religion, visual arts, performing arts, and language and literature. Rogers begins with each subject's major divisions and classifications (including those used by the Library of Congress), information centers, and special collections. He next provides an annotated list of bibliographies, indexes, dictionaries, histories, and periodicals under each heading. The final chapter discusses the role of the computer in understanding the humanities and lists available on-line bibliographic data bases.

Scruton, Roger. "Humane Education." *American Scholar* 49 (1980): 489-498.

Scruton asks if there are any humanistic methods that can help elucidate the nature of humane education. He briefly reviews the history of the present classification of university subjects, noting that the contemporary conception of the humanities evolved from the Renaissance tradition. The scientific revolution resulted in certain subjects having a "special claim to objectivity"; the humanities "are what remain when science is removed." Observing that everything worthwhile in education answers the question, why? Scruton concludes that the scientific "why" seeks a cause and the laws from which causes emanate while the humane "why" seeks a reason that makes a phenomenon intelligible.

Text and Teaching: The Search for Human Excellence.

As this issue of *Forum* goes to press, Georgetown University plans an October 10-12, 1985 symposium reaffirming "the practical value of classic texts for people attempting to do serious and significant work in the world." Directed at college and university teachers and administrators, *Text and Teaching* will feature nine primary speakers, including Jeane Kirkpatrick, former Permanent Representative of the United States to the United Nations; Joseph Cardinal Bernadin, archbishop of Chicago; and William J. Brennan, Jr., associate justice of the Supreme Court. Each will explore the impact of classic texts on his or her own search for excellence. Kirkpatrick, for example, will comment on John Stuart Mill's *On Liberty*, while U.S. Secretary of Education William J. Bennett will look at Plato's *Republic* in a consideration of the question, "is justice its own reward?" Respondents will apply the speakers' comments to classroom teaching. Conference organizers may collect the papers for publication at some future date. For more information, contact Michael J. Collins, Dean, School for Summer and Continuing Education, Georgetown University, Washington, D.C. 20057. 202/625-3019.

Yarrington, Roger, ed. *Strengthening Humanities in Community Colleges*. Washington, D.C.: American Association of Community and Junior Colleges, 1980.

This report of a National Assembly on the Strengthening of the Humanities begins with background papers distributed to conference participants. In "Reviving the Humanities: Data and Direction," Arthur M. Cohen and Florence B. Brawer report on their study of humanities in two-year colleges. They found, for example, that many faculty members are unconcerned with the humanities curriculum as a whole but are fighting to protect their own areas. Other authors include Leslie G. Koltai on the value of humanities for career preparation, Diane Eisenberg on community humanities programs, and David W. Breneman and Susan C. Nelson, who argue that finances are neither the cause nor the solution to difficulties in humanities education at community colleges. The report concludes with recommendations for community colleges, their boards, administrators, and faculty members.